THE HIDDEN MEANING OF CONSCIOUSNESS ON LEVELS BEYOND THE SURFACE MENTAL PLANE
CHAPTER IX

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As pointed out in our examination of the spiritual basis of *Savitri* (Cf., Chapter III) the dialectics of Sri Aurobindo's philosophy consists of the thesis that Sachchidananda comes down in a cosmic descent. The antithesis is that Consciousness rises upwards through the process of Involution-Evolution. His synthesis is that when the two meet and merge into each other a Gnostic Being comes into existence possessing this-worldly characteristics as well as the Sachchidananda qualities of the other hemisphere. The rise of Consciousness through Involution-Evolution goes through the transformation of the involved Sachchidananda successively into the inconscient, the subconscient, the physical, the vital and various levels of the mental manifestations. As stated at the end of the previous chapter, the most remarkable contribution Sri Aurobindo has made to the science of psychology is his visualisation and conceptualisation (as well as his personal experiences) of the various levels or forms of the Mind above the Ordinary Mental in their ascending order. These higher forms of Mind are: (1) The Higher Mental (or the Higher Mind), (2) The Illumined Mental (or the Illumined Mind), (3) Intuition, (4) The Overmental (or Overmind) and (5) The Supramental (or
Supermind or the Superconscient). He has copiously described in several of his prose works each one of these levels of Mind and commented upon their characteristics, distinguishing features and the effects they produce on the human being doing Integral Yoga in order to realise and go through them up to the level of the Supermind. What he has recorded in his prose works in this respect, he has transformed into supreme poetry in the last five Cantos of Book Two of Savitri. The epic poem, however, is (as expressed, among other utterances, in the supreme words of the Mother of Sri Aurobindo Ashram) far more of the future than of the present times. In view of this, a complete or nearly complete understanding and realisation of what he has stated in Savitri is extremely difficult. As such, we can do nothing more than presuming that "The Kingdoms and Godheads of the Greater Mind" dealt with by him in Canto XI pertain to the Higher Mind; "The Heavens of the Ideal", the subject of Canto XII, deal with the Illumined Mind; Canto XIII: "In the Self of Mind" is about the Plane of Intuition; "The World-Soul" described in Canto XIV is about the Overmental Plane; and that the Supramental Plane or the Supermind is explicated apocalyptically in Canto XV: "The Kingdoms of the Greater Knowledge".

In order to carry on our study of the revelatory qualities of Consciousness on all these five Mental Planes, we have, as usual, to examine Sri Aurobindo's
concept and ideas of each one of them. He says with conviction that above us and our Mental world there are 'successive states, levels or graded powers of being overtopping our normal mind'. He adds however, that these higher ranges of Mind are degrees of spiritual consciousness and experience. They are hidden in our own superconscient parts. According to him, from the point of view of ascent of consciousness from our mind upwards through a rising series of dynamic powers this 'gradation can be resolved into a stairway of four main ascents... described as a series of sublimations of the consciousness through Higher Mind, Illumined Mind and Intuition into Overmind and beyond it'. And 'the Supermind or Divine Gnosis' lies at the summit of a succession of self-transmutations.

About the Higher Mind, Sri Aurobindo writes that it is a first plane of spiritual consciousness where one becomes constantly and closely aware of the One everywhere and knows and sees things habitually with that awareness. He adds, however, that it is still very much on the mind level although highly spiritual in its essential substance; its instrumentation is through an elevated thought-power and comprehensive mental sight; it is not illumined by any of the intenser upper lights; and it acts as an intermediate state between the Truth-Light above and the human mind below. It communicates the
higher knowledge in a form that the Mind (after it is duly intensified, broadened and made spiritually supple by means of Yoga) can receive. Further, it is a mind no longer of mingled light and obscurity or half-light, but a large clarity of the Spirit. Its basic substance is a unitarian sense of being with a powerful multiple dynamisation capable of the formation of a multitude of aspects of Knowledge, ways of action, forms and significances of becoming. The Higher Mind is therefore a power that has proceeded from the Overmind, but with the Supermind as its ulterior origin, but its special character, its activity of consciousness are dominated by Thought; it is a luminous thought-mind, a mind of Spirit-born conceptual knowledge.

About the Illumined Mind Sri Aurobindo writes that it is 'a Mind no longer of higher Thought, but of spiritual light' and, as such, a 'Greater Force' than the Higher Mind. He adds that in the Illumined Mind 'the clarity of the spiritual intelligence, its tranquil daylight, gives place or subordinates itself to an intense lustre, a splendour and illumination of the Spirit; a play of lightnings of spiritual truth and power breaks from above into the consciousness and adds to the calm and wide enlightenment and the vast descent of peace which characterise or accompany the action of the larger conceptual-spiritual principle, a fiery ardour of realisation and a rapturous ecstasy of knowledge.'
action of the Illumined Mind is enveloped by a downpour of inwardly visible Light. In the descent of this kind there is also the arrival of a greater dynamic, a golden drive of inner force and power. This descent replaces the comparatively slow and deliberate process of the Higher Mind by a swift, sometimes a vehement, almost violent impetus of rapid transformation.\(^\text{10}\)

In the ascending order of Consciousness, above the Illumined Mind comes the Intuition. According to Sri Aurobindo, 'Intuition is always an edge or ray or outleap of a superior light; it is in us a projecting blade, edge or point of a far-off supermind light entering into and modified by some intermediate truth-mind substance above us'.\(^\text{11}\) It is a power of consciousness nearer and more intimate to the original knowledge by identity since it is always something that leaps out direct from a concealed identity.\(^\text{12}\) When the consciousness looks into itself and feels directly and intimately the truth or the truths that are there or so contacts the hidden forces behind appearances, there is the outbreak of an intuitive light. Similarly, when the consciousness meets the Supreme Reality or the spiritual reality of things and beings and has a contractual union with it, then the spark, the flash or the blaze of intimate truth-perception is lit in its depths. This close perception is the result of a penetrating and revealing touch which carries in it sight and conception as part of itself or
as its natural consequence. Further, 'intuition is an edge of light thrust out by the secret Supermind'. It is in direct contact with the higher Truth but not in an integral contact. It gets the Truth in flashes and turns these flashes of truth-perception into intuitions—intuitive ideas.' Therefore, Intuition is equated by Sri Aurobindo with revelation and inspiration.

Intuition manifests itself in the superconscient in its true nature as knowledge emerging out of conscious identity. Another significant aspect of the Intuition is that the Higher Mind and the Illumined Mind enjoy their authority and can get their own united completeness only by a reference to the Intuition which is 'a third level'.

Sri Aurobindo draws a distinction between the Intuition and the Intuitive Mind. 'What is called Intuitive Mind', he says, 'is usually a mixture of true intuition with ordinary mentality—it can always admit a mingling of truth and error. Sri Aurobindo therefore avoids the use of this phrase. He distinguishes between the Intuition proper and an intuitive human mentality.' The Intuition 'acts in a self-light of the truth which does not depend upon the torch-flares of the sense-mind and its limited uncertain percepts; it proceeds not by intelligent but by visional concepts: it is a kind of truth-vision, truth-hearing, truth-memory, direct truth-
discernment. This true and authentic intuition must be distinguished from a power of the ordinary mental reason'.

On the contrary, 'The intuitive mind... stretches from the Intuition proper down to the intuitivised inner mind--it is therefore at once an overhead power and a mental intelligence power.'

'The Intuition is the first plane in which there is a real opening to the full possibility of realisation; it is through it that one goes farther--first to the overmind and then to the supermind.'

About the Overmind, Sri Aurobindo says that it 'is the highest of the planes below the supramental'. It 'is a sort of delegation from the supermind'.

'If supermind were to start here from the beginning as the direct creative Power, a world of the kind we see now would be impossible; ... there would be no evolution in the inconscience of Matter, consequently no gradual striving evolution of consciousness in Matter. A line is therefore drawn between the higher half of the universe of consciousness... and the lower half... The higher half is constituted of Sat, Chit, Ananda, Mahas (the supramental) -- the lower half of mind, life, Matter. This line is the intermediary overmind which, though luminous itself, keeps from us the full indivisibile supramental Light'.

The Overmind receives the supramental Light and divides, distributes and breaks it
up into separated aspects, powers and multiplicities of all kinds. It is capable of seeing everything calmly, steadily, and in great masses and large extensions of space and time and relation globally. It creates and acts in the same way. It is the world of the great Gods, the divine Creators. As such, Sri Aurobindo says, we can recognise in the Overmind the original cosmic Power which has made the Ignorance possible and even inevitable. Besides, whereas the Supermind is the total Truth-Consciousness, the Overmind draws down the truths separately and gives them a separate activity.

thirdly, between the supermind and the human mind there are a number of ranges, planes or layers of consciousness. The Overmind is the highest of these ranges; it is full of lights and powers; but from the point of view of what is above it, it is the line of the soul’s turning away from the complete and indivisible knowledge and its descent towards the Ignorance. In the Overmind, therefore, there is no longer the essential, total, perfectly harmonising and unifying knowledge, or rather knowledge for ever harmonious. Of course, in the Overmind there is not yet the actual fall into Ignorance, but the first step is taken which will make the fall inevitable.

The Overmind in the Integral Yoga is a plane of consciousness beyond individual mind, beyond even universal mind in ignorance. It carries in itself a
first, direct, masterful cognition of cosmic truth. It is a creator of truth, not of illusions or falsehood. It is a principle of cosmic truth. A vast and endless catholicity is its very spirit. It takes each aspect of Power and gives to it an independent action. After all, it is the protective Double of the Supermind consciousness. However, it does not possess the integrality of the supramental truth though it is well aware of the essential truth of things.  

As regards Sri Aurobindo’s views on the Supermind the following relevant observations made by him need to be borne in mind:

(1) Beyond Mind psychological experience finds another power of energy, another note in the scale of being. This we will call the supermind. This supermind lives and acts natively in a domain of experience of which the mind becomes aware by a reflective experience and calls vaguely spirit or spiritual being.  

(2) Supermind is between the Sachchidananda and the lower creation. It alone contains the self-determining Truth of the Divine Consciousness and is necessary for a Truth-creation.  

(3) ...Beyond the supramental plane of consciousness which is an intermediate step from overmind and mind to the complete experience of Sachchidananda, are the greatest heights of the manifested Spirit: here surely existence would not at all be based on the determination of the One in multiplicity, it would manifest solely and simply a pure identity in oneness. But the supramental Truth-Consciousness would not be absent from these planes, for it is an inherent power of Sachchidananda...
The Supermind is in its very essence a truth-consciousness, a consciousness always free from the Ignorance which is the foundation of our present natural or evolutionary existence and from which nature in us is trying to arrive at self-knowledge and world-knowledge and a right consciousness and the right use of our existence in the universe. The Supermind, because it is a truth-consciousness, has this knowledge inherent in it and this power of true existence; its course is straight and can go direct to its aim, its field is wide and can even be made illimitable. This is because its very nature is knowledge: it has not to acquire knowledge but possesses it in its own right; its steps are not from nescience or ignorance into some imperfect light, but from truth to greater truth, from right perception to deeper perception, from intuition to intuition, from illumination to utter and boundless luminousness, from growing widenesses to the utter vasts and to very infinitude. On its summits it possesses the divine omniscience and omnipotence, but even in an evolutionary movement of its own graded self-manifestation by which it would eventually reveal its own highest heights it must be in its very nature essentially free from ignorance and error: it starts from truth and light and moves always in truth and light. As its knowledge is always true, so too its will is always true; it does not fumble in its handling of things or stumble in its paces. In the Supermind feeling and emotion do not depart from their truth, make no slips or mistakes, do not swerve from the right and the real, cannot misuse beauty and delight or twist away from a divine rectitude. In the Supermind sense cannot mislead or deviate into the grossnesses which are here its natural imperfections and the cause of reproach, distrust and misuse by our ignorance. Even an incomplete statement made by the Supermind is a truth leading to a further truth, its incomplete action a step towards completeness.34
and Knowledge superior to Mind and creatrix of the worlds'; it is 'the intermediary power and state of being between that self-possession of the One and this flux of the Many.'

Even at the end of such copious explanation of its significance, Sri Aurobindo says about the Supermind that 'the word is ambiguous since it may be taken in the sense of mind itself super-eminent and lifted above ordinary mentality but not radically changed,... it any bear the sense of all that is beyond mind'. He, therefore, says that a subsidiary description is required accurately to limit its significance and adds that such a subsidiary term is "truth-consciousness" since it delimits the connotation of the more elastic phrase, Supermind. It is the Supermind or the Truth-Consciousness, because it is a principle superior to mentality. Besides, it exists, acts and proceeds in the fundamental truth and unity of things. According to Sri Aurobindo, further, 'This supermind is at its source the dynamic consciousness, in its nature at once and inseparably infinite wisdom and infinite will of the divine Knower and Creator.' That is why it is 'at its highest reach... the divine Gnosis, the Wisdom-Power-Light-Bliss of God by which the Divine knows and upholds and governs and enjoys the universe.' As such, it 'is the support of the creation and is leading all towards itself'.

'Our direct truth-perceptions... come from that
Supermind' since it is 'a Will that knows and a Knowledge that effects ... which creates universal order out of infinity.' In the Supermind 'the Divine Reality' is 'fully manifested' and 'no longer works with the instrumentation of the Ignorance'. Because 'the Supermind is an eternal reality of the divine Being and the divine Nature. In its own claim it already and always exists and possesses its own essential law of being; it has not to be created or to emerge or evolve into existence out of involution in Matter or out of non-existence'.

The difficulty with regard to our present task of identifying each one of these Mental levels of Consciousness above the ordinary Mental in our study of the levels of Consciousness in Savitri is that whereas Sri Aurobindo uses the terms examined above quite clearly in the various prose works of his, in the last five Cantos of Book Two of Savitri (as indicated by the titles of the Cantos) he does not at all employ any one of the five terms. On the contrary, he uses such terms as the greater Mind, the Heavens of the Ideal, the Self of Mind, the World-Soul and the Greater Knowledge. Hence our helpless choice (mentioned at the outset of this Chapter) to presume that these terms respectively indicate the Higher Mind, the Illumined Mind, the Intuition, the Overmind and the Supermind.
According to this presumption then, the manifestation of Consciousness on the level of the Higher Mind is described by Sri Aurobindo by means of the apocalyptic device of Aswapathy as the Traveller of the Worlds journeying within himself in the various realms of Consciousness, in Canto XI: "The Kingdoms and Godheads of the Greater Mind". The journey of Aswapathy is naturally narrated in the past tense, as we have been noting all along. But for our purpose of examining the apocalyptic significance of Consciousness on each one of the levels through which Aswapathy travels, we have to employ the present tense as we have been doing so far. We have also to discontinue our reference to his travelling as frequently as we have done so far. As far as possible, we shall restrict ourselves to an examination of the nature of Consciousness apocalyptically revealed by Sri Aurobindo in each of the last five Cantos of Book Two of Savitri.

The Kingdoms of the Little Mind, then, are followed by the Kingdoms of the Greater Mind in Canto XI. As there are Godheads of the Little Mind here too there are Godheads of the Greater Mind. As in the case of Aswapathy, when we travel from the realms of the Little Mind into those of the Greater Mind our being stretches 'beyond the sight of Thought.' As we travel, a wonder space of the Kingdoms of the Greater Mind arrives into our ken and calls our steps. There we start
finding, as we explore the realm, the details of Consciousness manifesting itself probably as the Higher Mind poetically called the Greater Mind by Sri Aurobindo. The first apocalyptic characteristic of Consciousness manifesting itself as Higher Mind is that 'The splendours of ideal Mind' are seen outstretched there across the boundaries of things known.' Ideal Mind is the origin of whatever little we are. It is however, additionally 'Instinct with the endless more that we must be'. It is the creator of hopes as yet unrealised by us. It spreads beyond the expanding universe. It soars beyond the boundaries of Dream. It overtops the ceilings of life's climb. At the same time it is exposed to omniscient immensities. It casts its great influences on our world together with its speed, its force, its mights and its lights which fight Ignorance and Death. Beauty and mightiness walk hand in hand in its vast ambit. Truths of the Spirit take form as living Gods in the realm of the Greater Mind. Each of them can build a world in its own right.

There are luminous creations in the Kingdoms of the greater Mind which gaze 'On the Ideas that people eternity.' The Godheads of this level of Consciousness are 'The Masters of the Ideal'. They sit on their thrones 'In sessions of secure felicity,/ In regions of Illumined certitude.' These realms of ideal Mind are far from our labour and yearning and call. They are thus
'Closed to the uncertain thoughts of human mind'. 'But since our secret selves are next of kin to them, 'A breath of unattained divinity' flows from them and visits our imperfect earth.

From the ideal worlds of the Greater Mind a thought comes down and moves us to new-model some image of the greatness of the Godheads of the Greater Mind here on earth. As a result, our spirits break free. Our future brings its miracle near to us. The godhead of our future looks at us with present eyes. All the acts once thought impossible for us now grow natural. Because of the arrival of the thought from the ideal worlds we feel the hero's immortality in us. As Sri Aurobindo reveals here, this happens because we are ourselves citizens of that mother State. Only, as adventurers, we have chosen to live in Matter's night at present as a result of the choice made by the immortal Mind to accept the earth's blindness and to become the servant of Ignorance. But in the Kingdoms of the Greater Mind (or 'the ideal worlds') there exist the unfallen planes, the thought-created worlds. In these realms Knowledge is the leader of the act. Matter is made of thinking substance. Our feeling answers Truth's call. Will is a conscious chariot of the Gods. So also, Life carries the voices of the mystic Suns. It brings a happiness of whispered truth. There runs in the Unknown the sound of Wisdom's murmur and the breath of an unseen Infinity. In those worlds, Sri
Aurobindo further discloses, 'The chainless and omnipotent Spirit of Mind' broods 'on the blue lotus of the Idea.' Truth pours down the mystery of the eternal Ray. What is more, the joining hemispheres of Sachchidananda in its transcendent spheres and of its Involution-Evolution down below are seen far off. Great stairs of thought climb up to unborn heights on meditation's mounting trance 'Where time's last ridges touch eternity's skies / And Nature speaks to the spirit's absolute.'

Having thus given an introductory idea of the Kingdoms of the Greater Mind (the Higher Mind) in the first verse paragraph of Canto XI, Sri Aurobindo now proceeds to unravel still more apocalyptic characteristics of these Kingdoms in the second verse paragraph onwards. In the unfallen planes of the Greater Mind 'A triple realm of ordered thought' comes first. According to Sri Aurobindo's revelation, this triple realm of Thought is 'A small beginning of immense ascent'. Above it there are bright ethereal skies of mind. The highest of these skies of mind strives to be in the neighbourhood of eternity. Similarly, the largest of them widens into the infinite.

Unravelling the mystery of the parts of the triple realm of ordered Thought Sri Aurobindo states that the first realms among them, are close and kin to human mind
though they are immortal, mighty and divine. The Godheads of the first realms shape the roads of the greater thinking of humanity. Apocalyptically they are so significant that a fragment of their puissance can be ours. The breadths of these realms are not too broad for our souls to range. their heights are not too high for human hope.

Pointing out their exact location in the higher spheres of consciousness, Sri Aurobindo states that a triple flight of stairs leads to this triple world. The upward slope of the triple stair looks down on our earth-poise. There are wardens of the ascending stair to keep a watch. Their function is to 'intercede with the all-creating Word'. They wait on the ascending stair for the heaven-bound soul on its pilgrimage. the wardens proffer their knowledge to the climbing mind of the soul and fill the life with Thought's immensities. As Sri Aurobindo discloses, the wardens bring the immortal fire to mortal men.

Besides, the wardens of the stair, there happen to be in the triple realm of Thought 'the guardians of the Eternal's bright degrees' fronting the sun in radiant phalanxes. The lowest steps of the stair which have room for the whole meaning of the world are marked by 'A march of friezes'. As such, in those Kingdoms man grows into an image of undefaced God. As for objects there, they
become 'the fine coin of Beauty's reign'.

The terrains served by those levels are described by Sri Aurobindo as wide. More significantly, such Godheads as World-Time's enjoyers, favourites of World-Bliss, the Masters of actual things, lords of Time, Playmates of youthful Nature and child God and Creators of Matter by hid stress of Mind are found standing in front of the ascending epiphany of the triple stair of the triple realm of ordered Thought. They are, Sri Aurobindo discloses, 'a race of young keen visioned Gods,/ King-children born on Wisdom's early plane'. They teach the mystic play of world-making in Wisdom's school. For their play, 'They have made their plan of the concealed and known/ A dwelling-house for the invisible King.' There the All-containing is contained in form. Oneness is carved into measurable units. The limitless is built into a cosmic sum. Unending Space is beaten into a curve. Indivisible Time is cut into small minutes. The infinitesimal is massed to keep secure the mystery of the Formless who is cast into form. There a termination is set for every anger Power restraining its will to monopolise the world. Therefore, Knowledge is rebuilt from 'cells of inference into a fixed body. Bound in this manner it grows but cannot last. It breaks and leaves its place to the body of a new thinking. In this way, a timeless Spirit is made the slave of time there. The Unbound is cast into a prison of birth to make a
world so that Mind could grasp and rule. The Gods of the Greater Mind tie the movement of the Transcendent One 'to date and norm and finite scope'.

Sri Aurobindo further discloses that subtle archangels inhabit the triple realm of Thought with a light of liberating Knowledge shining in their eyes. These archangels live in the mind, according to Sri Aurobindo, and know truth from within. Their seeing thoughts fill in the blanks left by the seeking sense. After all, they are 'High architects of possibility... engineers of the impossible,/ Mathematicians of the infinitudes/ And theoricians of unknowable truths'. As such, they join the unknown to the apparent worlds. They wait upon the timeless Power and investigate the cycle of her works. Because, their mind can penetrate her occult mind. They assign a reason and unchanging rule for every turn of her mysterious course. The immense Inconscient's scheme stands quite explained to them. What is more significant, they possess the ability to discover and trace 'The psycho-analysis of cosmic Self' and 'The unknown pathology of the Unique.' Similarly, adds Sri Aurobindo, they 'Cast into a scheme the triple act of the One.' Their motives which are complicated work out unity. Without their knowledge, a wisdom reads their mind to themselves. The habit of their million paths follow from their giant randomness of Force.
Another revelation Sri Aurobindo makes here is that in that realm, Mind's knowledge in its pride of universal lore overtops the Omniscient's power. The Eternal's puissances obey the orders of Thought. Each mysteried God inhabiting the realm is forced to have a revealing form. Besides, he is given his settled moves in Nature's game. In this way, in the triple realm of Thought 'The mighty Mother's whims and lightning moods' are chained to a cause and aim. An idol of bronze replaces her mystic shape. The archangels of the realm boldly fix a date for the birth and death of the worlds. They measure the distant and unseen heights. They visualise the viewless depths till all that can exist in all time seems to be known. They coerce everything by number, name and form. In short, they leave nothing untold and incalculable.

Revealing the other side of the nature of the archangels, Sri Aurobindo points out that, in spite of all this, their wisdom is surrounded with nothingness. Though they can find several truths they are unable to hold the one Truth. Secondly, they are incapable of knowing the Highest. As archangels of the realms of Thought, no doubt, they know too much. But by knowing too much they miss the Whole to be known. They leave the fathomless heart of the world unguessed. As a result, the Transcendent keeps his secrecy away from them. Mentioning the highest part of the stairs Sri Aurobindo
says next that 'the wide summit of the triple stairs' can be reached by means of bare steps climbing up to a pure absolute sky. At the summit the sovereign Kings of Thought (the greatest of the Godheads of the Greater Mind) 'Have made of Space their wide all-seeing gaze/Surveying the enormous work of time'. At the summit where they live all-containing consciousness supports 'Being in still embrace.' The thoughts of the sovereign Kings are partners in the vast control of Being. An all-ruling consciousness is present there. Unknowingly Mind serves a higher Power at the summit. It becomes a channel and not the source of all. The Kings of Thought are audacious in their sense of God-born strength. Therefore, they have the audacity to dare to grasp Truth's absolute with their thought. They bring to Mind what Mind can never reach. They hope to conquer Truth's supernal base. In the atmosphere of the summit the ear of Mind is withdrawn from the outward's rhymes. Therefore, it discovers the seed-sounds of the eternal Word. It hears the rhythm and music which built the worlds.

The Kings of Thought inhabiting the triple realm erect absolute walls of thought and speech in order to park and hedge the infinitudes. Thus they make zero of a multitude. They find in negation the meaning of the All. Likewise they discover the absolute positive in nothingness. They are in the habit of compressing Nature
into a formula. They employ their enormous labour to make all knowledge one. With this, however, the Mind's wisdom possessed by the Kings of Thought stops contented. It feels complete.

Commenting on the apocalyptic nature of the various functions of the Kings of Thought in the triple realm of Mind Sri Aurobindo reveals that all this is the play of the bright gods of Thought. They have systematically planned 'to snare the feet of truth' 'And keep her captive for the thinker's joy/ In his little world built of immortal dreams:/ There must she dwell mured in the human mind,' as the splendid and cherished property by him who possesses her. Consequently, she sanctions and inspires his words and acts. Her possessor dominates a prostrate world by her. She is his now and, as such, she must live for him alone. He is lost in her and she is his heaven here. Observing this play of the bright gods of Thought, Truth smiles upon' the gracious golden game,' She pretends to yield to him the sunlit sweetness of her secreties and makes earth her home though heaven is too small for her. In this way, Truth comes into the narrow limits of thought. She lowers her height to the stature of our souls and dazles our eyes with her celestial gaze. 'Thus each is satisfied with his high gain / And thinks himself beyond mortality blest; / A king of truth upon his separate throne.
But Sri Aurobindo reveals again that neither thought nor word can capture eternal Truth even in the Kingdoms of the Greater Mind. Truth is so very vast that 'The whole world lives in a lonely ray of her sun.' Human mind dreams that the chains of thought have made her hours. But actually we tie ourselves in our vain efforts to tie down Truth. We are unable to see what small and insignificant figure of her we hold in our mortal hands. We can never share her immortal liberty.

In this way, Sri Aurobindo unravels in Canto XI the various apocalyptic strengths and weaknesses of the Higher Mind by employing the allegorical concept of "The Kingdoms and Godheads of the Greater Mind". As we have already seen in our examination of Sri Aurobindo's concepts of the higher kinds of the Mind, all mental worlds leading up to the Supermind have, no doubt, their own individual greatnesses. But they also have in their own supreme way their own higher incapacities. That is why, Sri Aurobindo makes Aswapathy pass from the Kingdoms of the Greater Mind to the Heavens of the Ideal.

As we have already chosen to assume, Sri Aurobindo unravels the apocalyptic nature, qualities and functions of the illumined Mind in Canto XII bearing the title "The Heavens of the Ideal". He unfolds the first characteristic in the opening line itself by saying that the Ideal always beckons Thought from afar. Therefore,
tireless Thought as the strong discoverer aspires to go higher. While doing so, it reveals at each step a luminous world. Thought leaves known summits for the unknown peaks of Knowledge and Wisdom. It seeks the lone unrealised Truth. It longs for that Light which knows no death and birth. In such Heavens of the Ideal, each state of the soul's ascent is built into a constant heaven which is always felt here on earth. At each pace of the marvellous journey of Thought in those Heavens, a new degree of wonder and bliss is formed in the mighty stair of Being. (The stairs continue to exist even in the Heavens of the Ideal.) At either end of each of these shining stairs there exist the heavens of the ideal Mind. Describing the various parts of the apocalyptic Heavens of the Ideal Sri Aurobindo says that 'The lovely Kingdoms of the deathless Rose' glimmer one side of the stairs 'In a glory and surprise of the seized soul/ And a tremulous rapture of the heart's insight/ And the spontaneous bliss that beauty gives'. He also reveals that there are superconscious realms of heavenly peace above the spirit, just as there is the Inconscient's sullen dim abyss below. But, according to him, between and behind our life there dwells 'the deathless Rose'.

It blooms for ever at the feet of God,
Fed by life's sacrificial mysteries.
Here too its bud is born in human breasts;
Then by a touch, a presence or a voice
The world is turned into a temple ground
And all discloses the unknown Beloved.⁴⁷
Apocalyptically, so tremendous is the quality of the deathless Rose that because of its presence between and behind our existence 'Life yields to the divinity within' in an outburst of heavenly joy and ease, 'And gives the rapture-offering of its all, / And the soul opens to felicity.' An unending bliss is felt by us because of the Rose and 'A sudden mystery of secret Grace/ Flowers goldening our earth of red desire.' All the high gods reveal to us their names and their undying powers. A fiery stillness wakes our slumbering cells. A passion of the flesh to becomes spirit. In this way, 'the miracle for which our life was made' is marvellously fulfilled at last. Human life undergoes a remarkable transformation. In that condition, faces of immortal light are seen together with 'The wings that crowd Thought's ardent silences' and 'The eyes that look into spiritual Space.' As a result of this impact of the deathless Rose in the Heavens of the Ideal, the centres of celestial force hidden in our body 'Open like flowers of a heavenly atmosphere'. Even our 'Mind pauses thrilled with the supernal Ray, / And even the transient body then can feel / Ideal love and flawless happiness'. Our heart's sweetness and delight are 'Freed from the rude and tragic hold of Time'. (All these apocalyptic qualities of 'the deathless Rose' are the same as the qualities of what Sri Aurobindo has conceptualised as the psychic dwelling in human beings.) All this high change Sri Aurobindo
indicates as possible in the high realms of the Heavens of the Ideal. 'What here is in the bud has blossomed there./ There is the secrecy of the House of Flame,/ The blaze of Godlike thought and golden bliss'. There are, in the Heavens of the Ideal, the wonderful voices and the sun-laugh. The joys of Time are witnessed there. But more significant is the fact that the Immortal's touch is pressed on our bosom. We become able to hear 'the flutings of the Infinite'. In the Heavens of the Ideal, there are also the imperishable beatitudes. Several worlds climb towards some far unseen epiphany like 'A million lotuses swaying on one stem'. Sri Aurobindo says that all this atmosphere existed on one side of the eternal stairs.

He then proceeds to point out that 'the mighty kingdoms of the deathless Flame / Aspired to reach the Being's absolutes' 'On the other side of the eternal stairs'. The apocalyptic quality of the 'deathless Flame' is pointed out in the words: 'Out of the sorrow and darkness of the world,/ Out of the depths where life and thought are tombed,/ Lonely mounts up to heaven the deathless Flame.' 'It burns for ever on the altar Mind'. Its heavenly flamings can never cease once they are kindled. Much more significant revelation is that the Flame 'rises through a mortal's hemisphere' and that 'It enters the occult eternal Light / And clambers whitening to the invisible Throne. / Its worlds are steps of an
ascending Force'. Where it burns, the homes of illumined Might, Heavens of unchanging Good and heights of the grandeur of Truth's ageless ray start appearing to our view 'And call our souls into a vaster air.' They bear up the sleepless Flame on their summits. They point above themselves through an ether of God-mind 'Towards some gold Infinite's apocalypse.' Of course, they exceed us far and yet, 'to exceed ourselves they call' to us 'And bid us rise incessantly above.' Those summits live far away from our eager reach in the Heavens of the Ideal.

Stating that 'through the Ideal's kingdoms' Aswapathy moved at will, Sri Aurobindo indicates that anyone well-versed in the Integral Yoga can move at will through the Heavens of the Ideal and find that all there is 'an intense but partial light'. In each of the kingdoms a high-browed Idea dwells and unites all knowledge by one master thought. It persuades all action to one golden sense. It subjects all power to a single power. Similarly, it makes a world 'An absolute idea's perfect home.' According to Sri Aurobindo's revelation, these realms in the Heavens of the ideal offer to the traveller 'A quenchless flame or an unfading flower' as an 'Emblem of a high kingdom's privilege.' Also, there appears in that realm a shining Angel of the Way and presents to the seeking of the soul 'The sweetness and the might of an idea' containing 'The heart of the meaning of the
universe, / Perfection's key, passport to Paradise.' There also exist regions where these absolutes meet and make a circle of bliss. In those regions, light stands embraced by light and fire weds fire. But, curiously enough, everyone existing there is able to merge in others without losing his body in order 'To find his soul in the world's single Soul'.

Through the experiences of Aswapathy the Traveller, Sri Aurobindo thus brings out all these characteristics of what appears to be the Illumined Mind. At the end of Canto XII however, he points out that there is yet a sphere 'diviner' than the Heavens of the Ideal and, like Aswapathy, every seeker has to pass into it leaving behind the Heavens of the Ideal. Sri Aurobindo indicates this by saying that 'Onward he passed to a diviner sphere:'

There, joined in a common greatness, light and bliss
All high and beautiful and desirable powers
Forgetting their difference and their separate reign
Become a single multitudinous whole.
Above the parting of the roads of Time,
Above the Silence and its thousandfold Word,
In the immutable and inviolate Truth
For ever united and inseparable,
The radiant children of Eternity dwell
On the wide spirit height where all are one.48

This description of the 'diviner sphere' beyond the Heavens of the Ideal seems to refer to the plane or world of the Intuition dealt with at length in Canto XIII: "In
the Self of Mind". 49 In the very first line of the Canto Sri Aurobindo points out that a bare indifferent sky comes there at last where Silence listens to the cosmic Voice alone. Also there comes 'A finis-line on the last page of thought', together with a blank of wordless peace. At this finis-line the climbing hierarchy of worlds comes to a pause. The traveller of the Worlds has to stand there 'Alone with an enormous Self of Mind' which holds all life just in a corner of its vasts. The Self of Mind, however, takes no part in the world from which it springs. In the same way, it is indifferent to its own defeats. It hears the cry of grief but makes no sign of sympathetic response. Because its gaze falls impartial on evil and good. As Consciousness manifesting as the world of the Intuition, it sees destruction come but does not move in order to avert it. In this way, it does not act but bears all thoughts and deeds patiently. Because it is 'The witness Lord of Nature's myriad acts/Consenting to the movements of the Force.' Sri Aurobindo reveals here that the Silence maintained by the witness is the secret base of the Thinker. That is why the world is formed hidden in silent depths. The act is born from hidden silences. The reason is that 'In secrecy wraps the seed the Eternal sows/Silence, the mystic birthplace of the soul.' Secondly, 'A seeing Self and potent Energy' meet in the supreme and timeless silence of God. As a result, all creation rises self-made from the dual
power of Self and Energy. If we become one with the still self, we grow one being with it and become wide, powerful and free. We become spectators of a self-conceived drama and look on the world watching its motive thoughts with luminous prophecy in our eyes. We appear to understand and know everything. Nothing more is demanded or wanted. In this region, we can stay because the Self and the Silence are conquered by us. Consequently, our soul gets peace. It comes to know the cosmic Whole. At this point, as Sri Aurobindo reveals, all too suddenly a shining finger falls on all things and shows to our mind that, really speaking nothing in the world can be known. In order to know things, 'That must be reached from which all knowledge comes.' In this way, scepticism enters into us and the sceptic Ray disrupts all that appears and strikes at the very roots of thought and sense. As a result, a doubt corrodes even our means to think. Distrust is thrown upon all the instruments of our Mind. A perverted Ignorance appears as a figure of knowledge covered in dubious words. All devices of Mind become only a trap to catch winged thoughts existing in weak and brief light. But they become dead once they are captured in fixed forms of Mind. Our power of Reason loses her confidence in her tricks and her turns of thought. In this way, existence' self is overshadowed by a doubt. All this happens because 'This great spectator and creator Mind' is only a delegate of some half-
seeing. It is a veil between the human soul and the transcendent Light. It is not the living body of God but only an image. Even the calm spirit which looks upon its own works is only some pale front of the Unknowable. The wide and witness Self seems merely a shadow. Its liberation and its calm appear to be a void recoil from time-made things. In the realms of the Self of Mind thus, the nameless Force is not there though there is deep peace. 'Our sweet and mighty Mother' is not there at all. Similarly, the Bliss which is the splendid grain of creation is absent.

Pointing out this predicament, Sri Aurobindo reveals its remedy by stating that 'A greater Spirit than the Self of Mind / Must answer to the questioning' of the traveller's soul. Because, in the Self of Mind there is no firm clue and no sure road. As a result, partial experiences cut the Whole into small bits. In this condition, in the realm of the Self of Mind, we look above but find that all is blank and still. Similarly, we look below and realise that all is dark and mute. However, between these two extremes the noise of thought and prayer, of strife and labour is heard. It is 'A rumour and a movement and a call' 'Rolled ever upon the ocean surge of Life/ Along the coasts of mortal Ignorance.' Beings, forces, forms and ideas crowd on its breast in order to establish supremacy. It is a sleepless stir. 'A Nothingness'. 'A huge creator Death,
a mystic Void' reposes at the bottom beneath the voices and the march. In this atmosphere, the spirit moves veiled in from the infinity of Self. It wanders in a world of beings and momentary events within the spiral of its acts. Or else it runs around the cycles of its thought. Yet it knows no more than in the beginning. The spirit feels that existence is a prison from which the only escape is extinction.

When the Traveller of the Worlds of Consciousness, such as Aswapathy or any other Integral Yogi is confronted with such a terrible situation he finds that, out of his seeking and journeying a secret answer to his difficulty emerges. Sri Aurobindo reveals this in the opening lines of Canto XIV: "The World-Soul." From this it appears that, as a welcome variation of the monotonous pattern of closing a Canto with the end of the particular kingdoms or realms described in it, Sri Aurobindo lets one canto flow into another in continuation of the same subject as is dealt with in the earlier of the two Cantos.

He discloses that 'In a far-shimmering background of Mind-Space/ A glowing mouth was seen, a luminous shaft'. This statement seems to indicate that the 'sceptic Ray' which falls on our soul in the Self of Mind has its termination in the form of a luminous shaft which is 'Away from the unsatisfied surface world'. The shaft
descends into 'the bosom of the unknown'. It is 'A well, a tunnel of the depths of God.' It plunges in order to reach the last profound of the world's heart. From that heart there surges a wordless call 'Pleading with some still impenetrable Mind/ Voicing some passionate unseen desire.' As a result, there steals out into the Mind 'A mute and quivering ecstasy of light,/ A passion and delicacy of roseate fire' as if it was 'a message from the world's deep soul,/ An intimation of a lurking joy/ That flowed out from a cup of brooding bliss'. Attracted and encouraged by the 'wordless call' the traveller has to continue his journey 'led by a mysterious sound.' The apocalyptic nature of that sound is that it is all sounds in existence 'yet still the same.' It is 'A hidden call to unforeseen delight / In the summoning voice of one long-known and loved,/ But nameless to the unremembering mind'. Its effect is so extraordinary that it leads our truant heart back to its rapture. In this way, the immortal cry heard in the realm of the World-Soul first ravishes the captive ear of the Traveller then it sinks 'to a whisper circling round the soul.' It sounds like 'the yearning of a lonely flute' the music of which fills the eyes with tears of longing joy. This is but natural because, in the realm of the Self of Mind our soul is assaulted by scepticism whereas in the kingdom of the World-Soul, the soul recovers from the shock. The 'eternal loneliness' earlier felt by the soul gets
solaced by that call. An old forgotten sweetness comes back snobbing. A sweet perfume comes floating 'in the quivering air'. following the 'wordless call'. Besides, 'A mystic happiness' trembles in the heart 'As if the invisible Beloved had come'.

The effect of the call enables each traveller of the Worlds to enter into a wonderful bodiless realm in the sphere of the World-Soul. it is 'The home of a passion without name or voice'. Journeying there, we find that the realm is a depth answering to every height, a nook which can embrace all worlds. We feel all this because in that wonderful bodiless realm there is the silent soul of all the world. There, 'A Being' lives who is 'a Presence and a Power,/ A single Person' who is himself and everyone and who cherishes the sweet and dangerous throbs of Nature which are changed into divine and pure beats. This Being is capable of loving us without any return for love. He meets the worst and turns it into the best. He heals the bitter cruelties of earth and transforms all experience to delight. The wonderful bodiless realm in which the Being lives has the power to reveal divinity because it is Infinite and coeval with the mind of God. Within itself it bears a seed from which the Eternal is new-born. It also carries a Flame that cancels death in mortal things. Therefore, all anguish and turmoil of heart disappear there. The intimacy of God is felt everywhere there since no veil
and no inert barrier is felt between us and God. The apocalyptic quality of the realm is that, there distance does not divide and time cannot change. A fire of passion burns there in spirit-depths. A constant touch of sweetness links all hearts. In everything there lives an inner happiness together with a sense of universal harmonies and a measureless secure eternity of truth and beauty and good and joy made one. In this way, in the bodiless realm of the World-Soul there is found 'the welling core of finite life' and a formless spirit becomes the soul of form.

From this merger of Canto XIII and Canto XIV into one single narration though formally separated, it is reasonable to presume that Sri Aurobindo combines his apocalyptic account of the manifestation of Consciousness on the levels of the Intuition and the Overmind together. Because, the nature and qualities and functions of the 'wonderful bodiless realm' supplied in Canto XIV seem to be those of the Intuition as well as those of the overmind. After all, as Sri Aurobindo himself maintains, there is no rigid demarcation between one apocalyptic world of Consciousness and another as visualised, conceptualised and actually experienced by him. The core qualities of each such world are, no doubt, distinct and originally characteristic of the world concerned. But the border-land between two such worlds seems to be blurred and indistinct. The doubt regarding such things is
difficult to be removed at present on account of the incomprehensible nature not only of Savitri as a literary work but also of Sri Aurobindo's spiritual philosophy. In the future, probably, all such doubts will be cleared.

The qualities of the world of the Overmind seem to be extended into second verse paragraph of the Canto on the World-Soul. Because, as Sri Aurobindo goes on revealing from the very first line of the paragraph, in that realm all is soul 'or made of sheer soul-stuff'. The sky there is of soul covering 'a deep soul-ground'. Everything there is known 'by a spiritual sense'. Thought is no longer there in that realm. On the contrary, a knowledge near and one seizes on all things by a moved identity. Life there is only an impassioned force 'Finer than fineness, deeper than the deeps,/ Felt' as a subtle and spiritual power,/ A quivering out from soul to answering soul'. It is 'A mystic movement, a close influence,/ A free and happy and intense approach/ Of being to being with no screen or check'. Like Life in that realm, body also is not there because bodies are not needed since the soul itself is its own deathless form capable of meeting at once the touch of other souls 'Close, blissful, concrete, wonderfully true'. This being the case, when a Traveller who happens to be in these realms is able to know things by their soul and not by their shape. He meets beings inhabiting the realms and communicates with
them without speech. There is also a strange spiritual scenery in those worlds. There is a flow and a fixity in a soul-space. Air there is the breath of a pure infinite. The realms are full of a fragrance which wanders in a coloured haze. Beauty lives there at home in her own house and appeals to the soul and not to the eye. Everything there is beautiful by its own right and it does not need 'the splendour of a robe.' All objects in the region are like bodies of the Gods. They are the symbol of the Spirit surrounding a soul. What is apocalyptically significant about the realms is that 'world and self' are 'one reality' there.

After the description of the realms of the World-Soul, Sri Aurobindo goes on to the description of the beings living in the area. As he reveals, the inhabitants of the realms are those who once happened to be on earth. They sit there 'In shining chambers of spiritual sleep.' They have passed beyond the pillar-posts of birth and death. They have left behind 'the heavens and hells of their long road'. This is so because they have now returned into the world's deep soul. Therefore, their person and their nature have undergone a change. They remain waiting there 'for the adventure of new life.' They are prepared to face again the problem-game of birth and 'The soul's experiment of joy and grief'.

In this realm, the spirit finds the silence of its
starting-point in the formless force and fixity of the world of Soul. Forces, lives, beings and ideas are taken into the stillness of the world of Soul. 'There they remould their purpose and their drift,/ Recast their nature and re-form their shape.' They always change and always grow by changing. They even pass through 'a fruitful stage of death / And after long recostituting sleep / Resume their place of the process of the Gods'.

Next, Sri Aurobindo reveals that 'the fashioning chamber of the worlds' is in these realms. Regions of delight and peace are beyond the chamber as also 'Mute birth-places of light and hope and love,/ And cradles of heavenly rapture and repose.' In this atmosphere we grow aware of the eternal moment. Our knowledge knows by identity and does not need thought or word. Our being sees itself without its veils. Because, Life's line falls away from the spirit's infinity. There appears a road of pure interior light. It is a lonely road 'between tremendous Presences'. There the traveller passes on like a single and conscious power walking under the watching eye of nameless Gods. He walks towards the end of the road. But the end begins again and approaches the source of all human and divine things. there we are able to behold 'The figure of the deathless Two-in-One' 'in their mighty union's poise'. they are

A single being in two bodies clasped,
A diarchy of two united souls,
Seated absorbed in deep creative joy;
Their trance of bliss sustained the mobile world.51

These Two, however, are not the only apocalyptic Beings of the realm. For,

Behind them in a morning dusk One stood
Who brought them forth from the Unknowable.
Ever disguised she awaits the seeking spirit;
Watcher on the supreme unreachable peaks,
Guide of the traveller of the unseen paths,
She guards the austere approach to the Alone.
At the beginning of each far-spread plane
Pervading with her power the cosmic suns
She reigns, inspirer of its multiple works
And thinker of the symbol of its scene.
 Above them all she stands supporting all,
The sole omnipotent Goddess ever-veiled
Of whom the world is the inscrutable mask;
The ages are the footfalls of her tread,
Their happenings the figure of her thoughts,
And all creation is her endless act.52

Because of such divinely apocalyptic nature of Two-in-One and the Divine Mother, the spirit of the traveller reaching their presence is made 'a vessel of her force'.
In the silence of 'the fathomless passion of his will' such traveller stretches out 'to her his folded hands of prayer.' In answer to his prayers a gesture comes from her: One of her arms slightly parts 'the eternal veil' covering her face. A still and imperishable light appears. The traveller is 'Attracted to the large and luminous depths / Of the ravishing enigma of her eyes'. He is able to see 'the mystic outline' of her face. As a result, he is 'Overwhelmed by her implacable light and bliss'. He becomes 'An atom of her illimitable self/
Mastered by the honey and lightning of her power,/ Tossed towards the shores of her ocean ecstasy'. He sends out 'from the rent stillness of his soul / A cry of adoration and desire / And the surrender of his boundless mind'. His silent heart overflows with his self-giving to her. Small wonder therefore, that he falls 'down at her feet unconscious, prone.'

Thus, by depicting Aswapathy the Traveller as a person capable of reaching up to the presence of the Divine Mother on this plane, Sri Aurobindo probably implies that the realm of the World-Soul is the Overmind. This is all the more likely because the next Canto (the very last in Book Two of Savitri) Canto XV, 53 is designated by him as "The Kingdoms of the Greater Knowledge", the term "Greater Knowledge" implying the Divine Gnosis which pervades the realm of the Supermind.

As Sri Aurobindo implies with reference to Aswapathy the Traveller of the Worlds, any Integral Yogi acquiring the ability to explore the worlds, Consciousness is able to stand 'Above the Witness and his universe' in a realm of boundless silences 'Awaiting the Voice that spoke and built the worlds.' Round such explorer there is a wide and absolute light with a diamond purity of eternal sight. On this level of Yogic awareness, a consciousness lies 'still, devoid of forms,/ Free, wordless, uncoerced by sign or rule,/ For ever content with only being and
bliss'. In that atmosphere there also lives a sheer existence in its own peace on the bare and infinite ground of the single spirit. At this stage of his Yoga, the explorer has arisen out of the sphere of Mind. He has left the rule of colours and shades of Nature. He now lives in the colourless purity of his self. This is so because the plane of consciousness which he has reached now is that of undetermined spirit which can either be a zero or a round sum of things. It can also become a condition in which everything either ends or else begins. The undetermined spirit here becomes everything which symbolises the absolute. This realm is like a high vast peak from where spirit can see the worlds. It can observe the wide epiphany of calm, the mute home of wisdom, A lonely station of Omniscience, A diving-board of the Eternal's power, A White floor in the house of All-Delight. Here comes to the traveller 'the thought that passes beyond Thought' as also 'the still Voice which our listening cannot hear', 'The Knowledge by which the Knower is the Known,' The Love in which Beloved and Lover are one.' All these things stand in their original plenitude. Because, this is the realm where the spiritual birth was created. Here closes the slow movement of the finite towards the Infinite. In this region, innumerable roads leap into Eternity or else run singing to meet the veilless face of God.
On this level, the Yogic explorer is released from the limiting chain of the known. Therefore, he now knocks 'at the doors of the Unknowable.' Gazing from there with an immeasurable outlook he sees 'the splendour of the spirit's realm,/ The greatness and wonder of its boundless works,/ The power and passion leaping from its calm'. He also sees the rapture of the movement of the spirit as also of its rest. Within his vision comes 'The million-pointing undivided grasp / Of its vision of one same stupendous All,/ Its inexhaustible acts in a timeless Time'. All things there are 'A glorious multiple of one radiant Self,/ Answering to joy with joy, to love with love',. There all things are 'moving mansions of God-bliss':

There forces are great outbursts of God's truth
And objects are its pure spiritual shapes;
Spirit no more is hid from its own view,
All sentience is a sea of happiness
And all creation is an act of light.54

These are some of the apocalyptic qualities of what appears to be the plane of the Supermind. In such an atmosphere of the world of the Supermind, the traveller comes out of the neutral silence of his soul and passes to its fields of puissance and of calm. There he sees the Powers that stand above the world. He passes through 'the realms of the supreme Idea' in search of 'the summit of created things/ And the almighty source of cosmic change.'
On such heights of Consciousness, Knowledge calls the seeking traveller to her mystic peaks 'Where thought is held in a vast internal sense / And feeling swims across a sea of peace/ And vision climbs beyond the reach of Time.' Consciousness in the world of the Supermind makes him 'An equal of the first creator seers'. There he moves through regions of transcendent Truth accompanied by an all-revealing light. There distance becomes the extent of the traveller's own huge spirit. He is set free from the fictions of the mind. He gets no more baffled by the triple dividing step of time,—Past, Present and Future. His spirit's single wide regard holds the continuous stream of Time. Then, a universal beauty reveals its face to him. The invisible apocalyptic significances sheltered behind the insensible screen of form uncover to him all their deathless harmony. They hand over to him 'the key to the wonder-book of common things.' 'The enchantments that uphold the cosmic web / And the magic underlying simple shapes' stand up revealed to the explorer. He hears the ever unspoken voice of Reality when it awakens the mystic cry of revelation. In that world he finds the birth-place of the infallible Word. Also, he lives in the rays of an intuitive Sun. He is freed from death and sleep. He sails on seas of cosmic Mind in order to cross the ocean of original sound. He reaches 'the last step to the supernal birth' and walks 'near the high verges of
eternity'. He climbs up to the gold ridge existing 'Between the slayer and the saviour fires'. He reaches the belt of the unchanging Truth existing in this region. Here there are 'borders of the inexpressible Light' which he meets. There is also 'the presence of the Ineffable' there and he is thrilled with it. The flaming Hierarchies which are above are seen by him. There are also in that region 'The sun-eyed Guardians and the golden Sphinx / And the tiered planes and the immutable Lords.' A wisdom sits there in a vast passivity waiting on Omniscience. It merely listens for the all-seeing Thought 'And the burden of a calm transcendent Voice.' When the traveller arrives at this point, Sri Aurobindo reveals, he has 'reached the top of all that can be known'. Naturally, therefore, his sight surpasses the head and base of creation as a whole; and 'The triple heavens' reveal their suns to him. The spiritual achievement of the traveller becomes so intensely significant that 'Almost the Unknowable' discloses its rim to him and 'All but the ultimate Mystery' becomes his field. The infinities of his self begin to come out. The universes hidden from human sight call out to him. A million energies 'Arisen from the marvel of the depth/And burning from the superconscious heights / And sweeping in great horizontal gyres' join each other and become the Transcendent One. The traveller is made a portion of the majesty of the One. He lives at will in
Sri Aurobindo reveals that in that high realm of the Supermind no untruth can come. Similarly, all are different there and yet all is one. There 'The Person in the World-Spirit' rides anchored 'In the Impersonal's ocean without shore', thrilling with 'the mighty marchings of World-Force'. All acts in that high realm are the comrades of God's infinite peace. The body of human beings becomes 'An adjunct glory and a symbol self' and is delivered to the soul as an immortal point of power, as a block of poise. The realm figures in it the sense of a whole universe. There consciousness is 'a close and single weft'. The far and near are one in spirit-space. The moments there are pregnant with all time. Thought is able to rip open the screen of the superconscient. Idea itself becomes sight and sight becomes 'a flame-throw from identity'. Life in that high realm is 'a marvellous journey of the spirit, / Feeling a wave from the universal Bliss.' Thus, the realm is 'the kingdom of the Spirit's power and light'. As such, in that Kingdom the traveller comes out 'new-born, infant and limitless' and grows 'in the wisdom of the timeless Child'. So extraordinary is the realm that 'A great luminous silence' whispers to the heart of the explorer there. His knowledge catches an unfathomable inview and a boundless outview. He thinks and feels in all. His gaze acquires power. He becomes able to commune 'with
eternity'. He climbs up to the gold ridge existing 'Between the slayer and the saviour fires'. He reaches the belt of the unchanging Truth existing in this region. Here there are 'borders of the inexpressible Light' which he meets. There is also 'the presence of the Ineffable' there and he is thrilled with it. The flaming Hierarchies which are above are seen by him. There are also in that region 'The sun-eyed Guardians and the golden Sphinx / And the tiered planes and the immutable Lords.' A wisdom sits there in a vast passivity waiting on Omniscience. It merely listens for the all-seeing Thought 'And the burden of a calm transcendent Voice.' When the traveller arrives at this point, Sri Aurobindo reveals, he has 'reached the top of all that can be known'. Naturally, therefore, his sight surpasses the head and base of creation as a whole; and 'The triple heavens' reveal their suns to him. The spiritual achievement of the traveller becomes so intensely significant that 'Almost the Unknowable' discloses its rim to him and 'All but the ultimate Mystery' becomes his field. The infinities of his self begin to come out. The universes hidden from human sight call out to him. A million energies 'Arisen from the marvel of the depth/ And burning from the superconscious heights / And sweeping in great horizontal gyres' join each other and become the Transcendent One. The traveller is made a portion of the majesty of the One. He lives at will in
the Incommunicable'. 'Beings of a wider consciousness' become his friends. The Gods themselves converse with him behind Life's veil. His whole being grows neighbour to the crests of Nature. 'The primal Energy' takes him in its arms. His brain gets wrapped in overwhelming Light. An all-embracing knowledge seizes his heart. In him rise thoughts which 'no earthly mind can hold.' As a result, he becomes absolutely able to scan 'the secrets of the Overmind' and to bear 'the rapture of the Oversoul.' He becomes 'A borderer of the empire of the Sun,/ Attuned to the supernal harmonies'. Therefore, he links creation to the Eternal's sphere. His finite parts approach their absolutes. What is apocalyptically important, his actions frame 'the movements of the Gods' and his will takes up 'the reins of cosmic Force.'

The mention of the Overmind and the Oversoul by Sri Aurobindo at the close of the Canto on "The Kingdoms of the Greater Knowledge" probably indicates that in Canto XV of Book Two of Savitri he simultaneously deals with the realms of the Overmind and the Supermind. As we have already observed, the border-lines between any two given worlds or planes of Consciousness are, after all, not very clearly defined.

Even so, it is impossible to conclude that such a supremely accomplished Integral Yogi as Sri Aurobindo has omitted or failed to demarcate clearly the various higher
There are vasts of vision and eternal suns,
Oceans of an immortal luminousness,
Flame-hills assaulting heaven with their peaks,
There dwelling all becomes a blaze of sight;
A burning head of vision leads the mind,
Thought trails behind it its long comet tail;
The heart glows, an illuminate and seer,
And sense is kindled into identity.

After this brief description of the revealing nature of the Illumined Mind, Savitri proceeds to unravel the mystery of the Intuition. Accordingly, the Intuition is 'A highest flight' which 'climbs to a deepest view'. Therefore, 'Intuition's lightnings range in a bright pack' 'In a wide opening of its native sky'. These lightnings hunt out all hidden truths from their lairs. Since Intuition possesses a fiery edge of absolute seeing, it blazes its way into the unknown retreats of self. It rummages the sky-recesses of the brain. It lights up the occult chambers of the heart of man. Likewise, it strips bare the secret soul of all that exists. In the realm of the Intuition, Thought possesses the sun-bright eyes of revelation. The eternal Word as a mighty and inspiring Voice enters there into the privacy of the inmost cabin of Truth and removes the veil covering God and life.

Passing on next to the realms of the Overmind, Savitri states, 'Then stretches the boundless finite's last expanse, / The cosmic empire of the Overmind'. Obviously, the first apocalyptic quality of the plane of
the Overmind is that it is 'The cosmic empire'. Secondly, it is a buffer state of Time bordering Eternity. Thirdly, it is too vast for the experience of Man's soul. Similarly, in the world of the Overmind, all gathers beneath one golden sky. The Overmind is a house of infinite possibility. Therefore, it accommodates 'The Powers that build the cosmos'. It is also the abode of gods. As such, each god from there builds a world of his own nature. Ideas are ranged there like a group of suns. All Time is one body there just as all Space is a single book. The realm of the Overmind also possesses the universal gaze of the Godhead. The most important apocalyptic feature of the world of the Overmind is that it demarcates 'the boundaries of immortal Mind:/ The line that parts and joins the hemispheres / Closes in on the labour of the Gods'. In the same way, the Overmind separates Eternity from Time. This means that beyond the Overmind there begins the higher hemisphere with the realm of the Supermind where 'the Truth supreme,' 'All-ruler, ruled by none,' 'Omnipotent, omniscient and alone,' dwells 'In her glorious kingdom of eternal light'. Secondly, 'Above the stretch and blaze of cosmic Sight,/ Above the silence of the wordless Thought' there 'The Mighty Mother sits in lucent calm / And holds the eternal Child upon her knees, / Attending the day when he shall speak to Fate.' In this realm, there exists the image of the hope of our future. The realm of the
the Overmind is that it is 'The cosmic empire'. Secondly, it is a buffer state of Time bordering Eternity. Thirdly, it is too vast for the experience of Man's soul. Similarly, in the world of the Overmind, all gathers beneath one golden sky. The Overmind is a house of infinite possibility. Therefore, it accommodates 'The Powers that build the cosmos'. It is also the abode of gods. As such, each god from there builds a world of his own nature. Ideas are ranged there like a group of suns. All Time is one body there just as all Space is a single book. The realm of the Overmind also possesses the universal gaze of the Godhead. The most important apocalyptic feature of the world of the Overmind is that it demarcates 'the boundaries of immortal Mind:/ The line that parts and joins the hemispheres / Closes in on the labour of the Gods'. In the same way, the Overmind separates Eternity from Time. This means that beyond the Overmind there begins the higher hemisphere with the realm of the Supermind where 'the Truth supreme,' 'All-ruler, ruled by none,' 'Omnipotent, omniscient and alone,' dwells 'In her glorious kingdom of eternal light'. Secondly, 'Above the stretch and blaze of cosmic Sight,/ Above the silence of the wordless Thought' there 'The Mighty Mother sits in lucent calm / And holds the eternal Child upon her knees, / Attending the day when he shall speak to Fate.' In this realm, there exists the image of the hope of our future. The realm of the
Supermind is characterised by the presence of the imperishable harmony since the Mighty Mother is one of the divine beings dwelling there. All contradictions of the world climb to her there and become one. Like superhuman Truth, superhuman Light also lives there. Divine Love, divine Bliss and divine Beauty characterise the realm. What is more, 'There the perfection born from Eternity / Calls to it the perfection born in Time'. Similarly, perfection calls the truth of God as also the image of God. The image of God overtakes finite shapes. There is a world of everlasting Light. Dwelling more on the Supermind Sri Aurobindo makes Savitri state as follows:

In the realms of the immortal Supermind
Truth who hides here her head in mystery,
Her riddle deemed by reason impossible
In the stark structure of material form,
Unenigmated lives, unmasked her face and there
Is Nature and the common law of things.
There in a body made of spirit stuff,
The hearth-stone of the everlasting Fire,
Action translates the movements of the soul,
Thought steps infallible and absolute
And life is a continual worship's rite,
A sacrifice of rapture to the One.
A cosmic vision, a spiritual sense
Feels all the Infinite lodged in finite form
And seen through a quivering ecstasy of light
Discovers the bright face of the Bodiless.
In the truth of a moment, in the moment's soul
Can sip the honey-wine of Eternity.

When the Chit aspect of Sachchidananda goes through this process of spiritual Involution-Evolution assuming and passing through the Subconsciente, the Physical, the Vital, the Ordinary Mental, the Higher Mind, the
Illumined Mind, the Intuition, the Overmind and the Supermind in the form of human consciousness, it first discovers 'A Spirit who is no one and innumerable,/ The one mystic infinite Person of his world' multiplying his myriad personality and sealing his divinity's stamp on all his bodies. The human consciousness realises that it is this Spirit who sits in each created thing. As the Immobile he stands behind each daily act. Likewise, as the Ineffable he puts on a robe of speech where all its words move in beauty and inspire with their gleam. Because of it, every thought takes up its destined place recorded in the memory of the world. In the same way, the vast, impersonal and supreme Truth fits the hour and circumstance faultlessly. As a result, in this realm of the Spirit, the synthesis part of Sri Aurobindo's spiritual dialectics achieves its consummation which is described in the following words:

All there is a supreme epiphany:  
The All-Wonderful makes a marvel of each event,  
The All-Beautiful is a miracle in each shape;  
The All-Blissful smites with rapture the heart's throbs,  
A pure celestial joy is the use of sense.  
Each being there is a member of the Self,  
A portion of the million-thoughted All,  
A claimant to the timeless Unity,  
The many's sweetness, the joy of difference  
Edged with the intimacy of the One.

It is this king of circumstances which will, as Sri Aurobindo implies here, bring into existence a community of Gnostic beings or Supermen (whom Aswapathy aptly
describes, as we have already seen, variously as 'Omnipotent's flaming pioneers', 'Forerunners of a divine multitude', 'The sun-eyed children of a marvellous dawn', 'The massive barrier-breakers of the world', 'The labourers in the quarries of the gods', 'The architects of immortality', 'High priests of wisdom, sweetness, might and bliss,/ Discoverers of beauty's sunlit ways' and the 'high divine successors' to the inefficient mortal beings of today). According to Sri Aurobindo's Integral Yoga, when the spiritual adventure undertaken by Consciousness culminates into this kind of achievement, the earth shall be touched by the Supreme and Nature will be filled with 'a mightier Presence'. There shall be a total transformation of earthly life described by the Supreme in His last words to Savitri and Satyavan as follows:

Thus shall the earth open to divinity
And common natures feel the wide uplift,
Illumine common acts with the Spirit's ray
And meet the deity in common things.
Nature shall live to manifest secret God,
The Spirit shall take up the human play,
This earthly life become the life divine.62

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Chapter Notes:


2. Ibid. p.938.

3. Ibid.


5. Ibid.


7. Ibid.

8. Ibid. p.944.

9. Ibid.

10. Ibid.

11. Ibid. p.948.

12. Ibid. p.946.


18. Ibid. p.946.


25. Ibid.

26. Ibid.

27. Ibid. Part Four, p.1154.


32. Sri Aurobindo, Letters on Yoga: Part One, p.239.


34. Sri Aurobindo, The Supramental Manifestation, pp.41-2.

36. Ibid. p.124.

37. Ibid. pp.124-5.

38. Ibid. p.143.


40. Ibid. p.73.

41. Sri Aurobindo, *The Supramental Manifestation*, p.73.


43. Ibid. p.266.


45. pp.260-76.

46. pp.277-82.

47. p.278.


51. p.295.

52. Ibid.

54. p. 298.
58. p. 659.
60. p. 661-2.
61. p. 663.